

The Classical Weekly

Published weekly, on Mondays, except in weeks in which there is a legal or a School holiday, from October 1 to May 31, at
 Entered as second-class matter November 18, 1907, at the Post Office, New York, N.Y., under the Act of Congress of
 March 3, 1879.
 Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on
 June 28, 1918.

VOL. XVI, No. 26

MONDAY, MAY 14, 1923

WHOLE No. 449

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American Classical League

Fourth Annual Meeting, Open to the Public
Held in the Natural Science Auditorium
University of Michigan, Ann Arbor, Michigan
Saturday morning, June 30th, 1923
Promptly at ten o'clock

The Fourth Annual Meeting of the American Classical League will be held in the Natural Science Auditorium of the University of Michigan, Ann Arbor, Michigan, at ten o'clock on Saturday morning, June 30th, 1923. This meeting is open to the public. Announcement of the programme will be made later.

On Friday, June 29th, the Advisory Committee on the Classical Investigation will meet in the Michigan Union at ten o'clock in the morning and again at two o'clock in the afternoon. The Council of the American Classical League will meet in the Michigan Union Friday evening at eight o'clock.

The headquarters will be at the Michigan Union. Accommodations at reasonable rates have been arranged. Professor Francis W. Kelsey, University of Michigan, Ann Arbor, Michigan, is Chairman of the Local Committee on Arrangements and all requests for reservation of accommodations should be addressed to him.

ANDREW F. WEST

President of the American Classical League

Allen and Greenough's SELECTIONS FROM OVID

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1923-1925*

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PLACE'S SECOND YEAR LATIN makes the reading of Caesar seem near and real to the pupil. Wherever possible the account of those early times has been linked up with the present in order to increase the interest and appeal. In the introductory part each day's work is definite and prepares specifically for the next day.

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By PERLEY OAKLAND PLACE, Litt.D.

Professor of Latin, Syracuse University

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A MATHEMATICIAN AND A PSYCHOLOGIST ON FORMAL DISCIPLINE

In *School and Society* for January 20, 1923 (17.63-71) there is an article entitled *A Mathematician on the Present Status of the Formal Discipline Controversy*, by Professor N. J. Lennes, of the Department of Mathematics in the State University of Montana. Professor Lennes states that, in this paper, which he read before the American Mathematical Association, at Rochester, New York, in November, 1922, he is making free use of material contained in his book, *The Teaching of Arithmetic*, published in April last by The Macmillan Company; see especially Chapter I.

Professor Lennes gives a brief—but very interesting and suggestive—sketch of the recent history of the discussion of the question of formal discipline (64-68). It was once held, he says (64-65), that the mind was made up of a set of distinct "faculties", each of which might be developed separately by proper training and exercise. Teachers and scholars then argued by analogy from the body to the mind. It was known that certain muscles may be developed by appropriate exercises; yet, while these muscles were thus being developed by a given set of exercises, others remained flabby and weak. To secure an all-round vigorous and powerful physique one needs well balanced general training (64).

... Similarly, it was thought, to secure an all-round strong and effective mind all the "faculties" of the mind must be brought into use. Certain studies involving much memorizing were thought to strengthen the memory; other studies such as mathematics, in which much reasoning or argumentation is involved, were thought to develop the reasoning faculties; and so on through the list. All that was left for the educational philosopher or statesman was to decide upon the kind of product desired from the educational process. The elements involved were clearly defined and the means of producing them fully set forth; and it appeared that nothing more could be required in this field, either of psychology or of educational doctrine.

Presently, says Professor Lennes (65), this doctrine was challenged by a new doctrine—that mental discipline is a myth;

... that the only results which are carried over from one study to another are the information obtained and the methods used in so far as these are applicable in identical form. What a change was this! According to the new doctrine the study of Latin, Greek, or mathematics is valuable if one wants to know Latin, Greek, or mathematics, but otherwise of very little

¹Professor Lennes's paper and Professor Stratton's book, of which summaries are given in this editorial, should be constantly studied, deeply, by all teachers, whatever their subject. Teachers of the Classics ought to derive from them much comfort—especially since they proceed from scholars not interested at all, professionally, in the Classics. The extracts here given are meant as a *Vade Mecum* for the classical teacher, especially for the teacher who has access to few books and periodicals.

value. Identity of method was construed so narrowly that very little if any was supposed to carry over from the study of these subjects to other subjects such as science, history, or economics, or to the problems of practical life.

The new doctrine rose from two distinct sources. It required no profound analysis to show that it would be necessary to revise if not entirely abandon the doctrine of the "faculties of the mind". It is obvious, for example, that, in carrying through a difficult piece of work in reasoning, the memory is involved equally with the so-called reasoning faculties. Again it is easily shown that in practical life, ordinary acts of memory are equally complex. . . . the so-called "faculties" of the mind are inextricably mixed in every mental act except possibly the very simplest. . . .

But this new doctrine does not settle the matter for Professor Lennes. He declares that there is no necessary connection between the doctrine of mental discipline and the doctrine of "faculties" (65).

... Nothing is more dangerous than the all-too-common belief that doctrines closely associated historically and used in argumentation as mutually supporting one another are, in fact, so related that they must share an inseparable fate.

At this point he quotes President Angell, of Yale University, who, as long ago as 1908, when he was Professor of Psychology at the University of Chicago, wrote as follows, in the *Educational Review* 36.3, in an article entitled *The Doctrine of Formal Discipline in the Light of the Principles of Psychology*:

... It should not be assumed, however, that because the faculty psychology is exploded, therefore the inferences based upon it are all essentially erroneous. They may have other foundations than those upon which they were supposed to rest.

The problem was now, says Professor Lennes, attacked from a different angle, by the experimental psychologist. He sought, by actual tests, to discover whether training in one mental ability develops other and different abilities. On pages 66-68, Professor Lennes gives a description of the various types of experiments used by the psychologists. He plainly indicates his conviction (68) that these experiments have been of very little value, and that they afford no real justification for divers declarations with which classicists have been bombarded, such as "There is no mental training in any course of study, except for work like that done in the course", "There is no such thing as developing general mental ability", "There is no virtue in hard labor; the idea that mental power is increased through effort, however persistent, is dead". He condemns especially a declaration contained in a book entitled *How to Teach Arithmetic*, by Messrs. Brown and Coffman, published in Chicago, in 1914, in which we find the following extreme declaration (68)

... Habits are specific responses to specific stimuli. This means that we must teach each fact or theory worth teaching as if the salvation of the intellectual world depended upon it, for it may be that the limited training we get from any one of them will fail to modify us in some other desirable way².

Here, I turn away, for a while, from Professor Lennes to call attention, more particularly, to a book which has been mentioned in *THE CLASSICAL WEEKLY*, by Professor Nutting and Miss Pickett (16. 42, note 1, 132, note 1). I mean the little volume entitled *Developing Mental Power*, by Professor George M. Stratton, of the Department of Psychology, University of California (Houghton Mifflin Company, 1922. Pp. x + 77). Professor Stratton "poses", as the saying is nowadays, our problem by the very title of his first chapter, *Is the Mind a Gymnasium or a Tool-Chest?* (1-6). Here he considers two views of the mind, each, to his way of thinking, wrong. One is that the child's mind "is a union of a few powers or faculties—like attention, observation, memory, imagination, and reason" (2). The opponents of this view held (3) that the belief

... in such powers goes with the antiquated idea of mental faculties, now of merely historic interest and swept aside with phrenology and its absurd map of the skull and brain. No study gives general training; it gives only particular training.

These are, plainly, the two opposing theories discussed by Professor Lennes. A psychologist's view of them will be of interest. One of these schools, says Professor Stratton (4), offers a belief "in particulars and in particulars only".

... The mind, this group maintains, is our convenient name for countless special operations or functions. We may train one of these functions or a number of them, but not a faculty in general—attention in general, or observation in general, or reasoning. Further, these countless particular functions are independent; they act almost as though they were insulated from one another; when you have trained one of them, you have trained that limited function and none else. What you do to the mind by way of education knows its place; it never spreads. You train what you train.

The inevitable corollary of such a view as this is clearly stated by Professor Stratton (5):

... Of a study we are to ask, "Does it contribute to the doing of the things that later will have to be done?" and not, "Does the study make the child's mind more alert, or sound, or sane?" "The purpose for which subjects are taught", writes Dr. Abraham Flexner, "lies not in the pupil's mind, but in the subject-matter and its relation to existence and life".

In a word, on this theory we cannot give the mind form; we can merely give it information. "Instead of moulding the mind, we are to fill the mind" (6).

Professor Stratton's second chapter is labelled *Defects in the Rival Accounts* (7-16). Most believers in mental discipline, he says, give but a poor account of the mind. They explain remembering, for instance, by talking of a faculty of remembering, which gives us a mere name; it does not give us the cause of memory.

²Professor Lennes notes that, to get meaning into this passage, we must read "any" for "some".

Again, the powers into which this school divides the mind—memory, imagination, reasoning—are not simple and uniform throughout.

... Memory is not a simple thing, but involves many kinds of acts, several of which are no more important for remembering than for seeing, imagining, or reasoning.

On the other hand, the child's mind is not merely a vessel into which knowledge is to be poured. A container is "both inert and indifferent". But the mind is active, "not indifferent, but selective, forever choosing and rejecting" (10). On this point, Professor Stratton dwells at some length (10-11).

To many the most heartening thing in all Professor Stratton's book will be the pages (11-14) in which he considers the doctrine that "You train what you train".

... It would be of startling, and, to some, almost disheartening, importance if the child's improvement in a foreign language—French or Latin, let us say—had no effect upon his command of the English language, or upon his interest in European history.

The experiments in clear support of this doctrine, however—that you train merely what you train—are few; most experiments contradict it. Improvement in judging the area of certain figures, as was just said, does not bring equal improvement in judging other figures. But the judgment of these other figures is not left untouched. On the contrary, it receives marked benefit. And while neatness in classroom may remain within narrow limits, it can easily be made to pass these limits. If the children in writing their arithmetic lesson, for example, are urged to neatness as of universal value, their papers in geography also will be neater, even though this other subject may not be named in the urging. Or, again, if a person practice with the right hand the tossing and catching of balls, keeping two in the air at once, until he has attained a high degree of skill, will the effect of the practice be confined to the right hand? No; it will appear also in the left; it may be as though fully two-thirds of the practice had in some way been transferred to the hand that has not been practiced at all. And in many other directions of research, transfer of training is found. The cultivation of the mind is thus not at all like that of land where the ploughing of one field does not affect the soil beyond the fence. Effects here do not stay confined, but spread. . .

Instead, then of proving that you train what you train, the psychological experiments which have so troubled the waters of education prove that normally you train what you do not train³. Indeed, these experiments seem to have been seized upon by men convinced already and beating about for evidence, rather than by men unbiased and glad to go wherever the evidence might lead.

Next Professor Stratton maintains that there are general habits of employing our powers which are distinctly cultivatable (14-16). Such a habit, for instance, is the habit of punctuality. Another is the assumption of "a fighting attitude toward what is hard to do" (16). To offset the attitude of credulity, almost universal in little children, children can be trained, Professor Stratton believes, in another habit, "which means that one will hesitate, will weigh and test, will look to the evidence for all important statements". Again, the child can be trained in the habit of seeing the interests of others and letting this be a

³ The italics are mine.

constant check upon his self-seeking, a spur to action that is generous.

We therefore dare not accept either of the two views of the mind discussed in Chapters I and II, says Professor Stratton.

I can take the space to dwell upon but one more chapter of this book—Chapter IV, Influences Within Intelligence (24-28), whose purpose is to "observe to what extent the mind's own functions touch one another". Every one needs knowledge—knowledge certainly of the particular things which will ultimately have to do with the main work of his life. But often a boy does not know and no one else can tell him "whether beets, engines, taxation, tuberculosis, or the Gospel will lie at the center of his thinking in the time to come". Obviously, he cannot study all these things, that he may be ready for the day of action.

... Inevitable and enormous waste is in that direction. He had best be at home in the central studies into which all special subjects lead. These more central studies may be less attractive just because they are more abstract, more remote from some particular work in hand; and for that reason more of art may be needed to make the "practical" youth, hating abstractions, ready to give himself heartily to their forbidding generalities. The skill of the teacher is displayed in conquests of this kind. General truths, when seen and understood, are so much more powerful instruments than are mere particular and detached bits of knowledge, that surrender upon this point will hardly be permitted by any able teacher. ... Ideas, then, are guides, are directors of habit; in them is compacted wisdom, and whoever tries to do without a good stock of them foregoes the advantage which comes from the experience of the race. They permeate the special functions which seem to separate, and bind them into a common plan and use. The organizing effect of such ideas helps one to escape that pseudo-education given by books of ten thousand facts, which is so attractive to scattered wits.

But along with the knowledge, along with the ideas, the boy and the man will need certain established habits of mind that are *not* knowledge or ideas. Among these habits are (27)

controlled attention to the task in hand; energetic attack upon it, accuracy in interpreting, remembering and reporting what is seen or read or heard; the power to distinguish important and unimportant. These are part of intellectual training; these and other things take the place of the few faculties of the older belief. They stand out significant to an eye bewildered by the endless array of special functions which for some are the only things left. These wide and superior powers call for training, and the lad who has them trained has an incalculable advantage over every lad in whom they remain untrained.

(To be concluded)

C. K.

REVIEWS

An Introduction to the History of History. By James T. Shotwell. New York: Columbia University Press (1922). Pp. xii + 339. \$4.00.

This is a volume of the series, Records of Civilization: Sources and Studies, of which Professor Shotwell is editor. Although the expectation was that this would

be the first volume, it had three predecessors. One of these, Hellenic Civilization, by Professors Botsford and Sihler, was reviewed in THE CLASSICAL WEEKLY 10, 78-79, by Professor A. T. Olmstead.

The contents of the volume under review are as follows:

Preface, vii-ix; Introduction, 1-78 (Definition and Scope of History, 1-11; Prehistory: Myths and Legend, 12-27; Books and Writing, 28-39; The Measuring of Time, 40-50; Egyptian Annals, 51-65; Babylonian, Assyrian and Persian Records, 66-78); Jewish History, 79-127; Greek History, 128-210 (From Homer to Herodotus, 128-143; Herodotus, 144-161; Thucydides, 162-178; Rhetoric and Scholarship, 179-190; Polybius, 191-201; Later Greek Historians, 202-210); Roman History, 211-277 (History at Rome; Oratory and Poetry, 211-224; Roman Annals and Early Historians, 225-235; Varro, Caesar and Sallust, 236-246; Livy, 247-256; Tacitus, 257-272; From Suetonius to Ammianus Marcellinus, 273-277); Christianity and History, 278-313; Mediaeval and Modern History: The Interpretation of History, 314-334; Index, 335-339.

Except in the last chapter, the writer deals only with ancient historiography. This is a field which Professor Shotwell disclaims as his own, and he apologizes for working it on so large a scale (viii). Had some scholar, "properly equipped not only with the classics and the languages of Western Asia, but also with archaeology and its associated sciences. . . done the work", Professor Shotwell had not made this adventure. One may remark that Messrs. Wells and Van Loon, in transgressing on, poaching in, or floundering through—for they do all three—the unlimited field of history, may have done a real service. Their success, both with the reading public and financially, makes one wish that any one or more of a half dozen historical men in this country, more capable than Wells and Van Loon together, had braved the criticisms of the Narrowfieldians and written a world history.

Professor Shotwell is very welcome in the field of ancient history. He has read a world of sources and has his bibliography well in hand, and he brings to the interpretations put on their times by the writers of history in antiquity his own wide knowledge of medieval and modern interpretations. He has also "the allurements of style and often even of imaginative appeal which win readers for history".

Professor Shotwell first defines briefly the scope of history, and then plunges into the devious archaeological, anthropological, mythical, and legendary paths of prehistory. After showing how far these paths can be followed safely and where one had better stop, he turns aside and devotes two chapters to a most excellent account of the "two indispensable bases for history: writing and mathematics" (27). These chapters deal with Books and Writing, and with The Measuring of Time. Professor Shotwell's article on The Discovery of Time, in The Journal of Philosophy, Psychology and Scientific Methods, 12 (1915), is the basis of the authoritative and readable résumé which he gives in the book here under discussion. The desire of primitive man "to calculate for a future" (40) is posited as the underlying incentive which started him on the way to discover a method of measur-

ing time. The author gives a neat and brief explanation (46) of the way Professors Meyer and Breasted arrived at the date 4,241 B. C. as the starting-point for the invention of the calendar.

Egyptian annals began with lists of names of rulers (54) and the rather boastful attachment thereto of accounts of victorious achievements. "The earliest historical record which has come down to us, is a development from just such lists of names" (55). This record is the so-called Palermo stone (the author uses a photograph of it as his frontispiece), a fragment which has preserved names and facts of three reigns of the fifth dynasty of Egypt (2,750-2,625 B. C.). The author comments at some length upon this record (56-60), as well as upon the longest and most important historical Egyptian inscription, that of Thothmes or Thutmose III, on the walls of the corridor which surrounds the great temple of Ammon at Karnak (60-62).

The value of Egyptian and Babylonian records is less than it might have been, had not religion—or superstition—blocked the scientific methods which find their beginnings in criticism. As skepticism and criticism, then even more than now, were taken to be one and the same, it is easy to see why the scrutiny of the dispassionate eye of an historically-minded investigator would have been passionately discouraged.

The section of the book which deals with Jewish history is a *tour de force*. There is no briefer, yet more scholarly and complete, treatment of the Old Testament as history. It is no easy task to set the canons of traditional authenticity and those of modern criticism side by side in a way which is both convincing and inoffensive (81).

Higher criticism, viewing the texts historically, at last reveals their setting in their own time and place, and presents them as a national product instead of a record of creation in the words of the Creator. For the former it is adequate, for the latter no doctrinal apologies could save it from the shafts of ridicule.

It is in this section, however, that the author has missed a wonderful opportunity. He draws a comparison between the Bible and a hypothetical book in which the heritage of Hellas had been preserved. It would consist of parts of Hesiod, fragments of the Iliad, of Platonic dialogues, of dramatic lines, of uninspiring Alexandrian critical comments, interspersed and commingled. Then, centuries later, Greek philosophers (= Israelitish theologians) would have come to believe that this composite work "had been first written down by Solon as the deliverance of Apollo at Delphi". This is really one of the prettiest of possible comparisons. If only Professor Shotwell had named in his comparison the oracle of Zeus at Dodona (the Greek Jahveh), instead of the oracle of Apollo at Delphi (the Greek Christ)!

Inasmuch as the author had already said (6) that history in its proper sense began with the Greeks, one would expect to find the section on Greek history of particular import. He sees that Hellenic genius was for a long time satisfied with poetical creation, and with what Homer and Hesiod told their countrymen of

their origin. In fact, Hellas was a patchwork of political entities before political history in written form was thought of. The skeptical criticism which displaced blind acceptance of old authority came first in Ionia in Asia Minor, and there with startling rapidity grew that intellectual life that outran every previous achievement of the human mind—"that philosophy which was science, and that science which was art". Here in Hellas developed that bold free spirit of investigation which has given the Hellenic mind its high place in history.

The present trend of modern historical criticism, which increases the estimation in which Herodotus is held and depreciates correspondingly that of Thucydides, is followed by the author. To be sure, he does not fail to smite, gently withal, the Father of History on his blind side: "The very artlessness of Herodotus is artful. He is garrulous to a point, and sophistically ingenuous". In nine lines (167) he finds four weak joints in the armor of Thucydides: he was unable to grapple with the past, he did not give an adequate picture of Greek politics, he missed the economic forces of the time, and he put the policies of leaders only into the rhetorical speech form, and he, in the main, wrote the speeches himself. Professor Shotwell's observation that Thucydides believed that "war was the one and proper subject of history", is a sharp fair thrust. Two major requirements of the true historian are the "mastery of time-perspectives", and the "handling of the impersonal forces". We can easily excuse Thucydides with respect to the first, but not with respect to the second.

Greek historical writing has 82 pages devoted to it, Roman historical writing has 66. In dealing with Greek historical writing, the author paid most of his attention to Herodotus, Thucydides, and Polybius; now he takes from Rome as the "three really great Latin historians" Sallust, Livy, and Tacitus. With most modern critics, he considers Sallust as more worthy of high rank than any of his predecessors, because he tried to tell the truth, applying the standards of Thucydides and Polybius to what he wrote. His weaknesses were in his chronology and geography and in his lack of knowledge of scientific method. Livy is recognized as the national historian of Rome, and his weakness is due to that fact. Rome was always right; therefore Livy as a patriot is an historical narrator rather than a critic.

"From Livy to Tacitus is somewhat like passing from Herodotus to Thucydides. Tacitus, too, was an artist in history, a consummate artist" (257). But Tacitus has ruined each of his fine qualities as an historian by something unworthy. His magnificent character-sketches in general are vitiated by his occasional sketches drawn in a spiteful and vengeful mood; his much-to-be-desired observations on Rome as a phenomenon are forgotten in unimportant details; his brilliance of style is clouded often by a multiplicity of ideas compressed with philological pride into a paucity of words; his judgments incline toward the

unfair when his class interests or his personal interests are at stake.

The value of this book by Professor Shotwell lies in its sanity of judgment, its clarity of phrase, and its contributions, both new and new-angled, made after the correct method of a research historian.

THE JOHNS HOPKINS UNIVERSITY

RALPH VAN DEMAN MAGOFFIN

Zur Einheit der Ilias. By Heinrich Peters. Göttingen: Vandenhoeck und Ruprecht (1922). Pp. 139.

This is a typical example of German Homeric analysis, except in one respect: it appears to be no mere journeyman work, but rather a labor of love, for the author calls on us to look at the facts themselves, admitting that there are weaknesses in his presentation of them. Inspired by Bethe and beginning with the observation of details in different parts of the Iliad which show a striking correspondence, Peters as it were maps out the poem with construction lines; he geometrizes it, reminding us at once of dynamic symmetry, even though his equations lack the alluring power of the rectangles that Mr. Hambidge (in *THE CLASSICAL WEEKLY* 15.62, 16.38) and Dr. Caskey apply to the Greek vase.

Peters bases his analysis on the time element of the Iliad, in particular the care with which the poet marks the beginning and the end of the important days of the story. He starts with the obvious division of the poem into introduction, conclusion, and four days of battle, and shows a symmetrical structure of the whole work as it has come down to us, based on the principle of chiasmus. Books 1, 2-7, and 8-9 correspond, respectively, he holds, to Books 24, 19-23, and 10-18. The mere mass of evidence, the countless resemblances in detail between the contrasting portions, and the enthusiasm with which all this is presented, are almost convincing—until we turn to our Homer again. Then we see that the poet, who could not have gained the power which he has had to attract lovers of poetry if he had not shown the nicest regard for his audience, hides from the casual reader this symmetry of form, and a rereading of Book 24 after Book 1 fails to convince us that the exact chiasmic balance of Peters's analysis actually exists. Much more then are we inclined to reject the equating of Books 8-9 with the account of the third day of battle (Books 10-18).

German analysis has always had a tendency to prove too much; its chief defect, however, is the impression which it leaves in the mind that the Homeric poems are, one might say, syntheses, rather than world poetry. Now, all synthetic products lack the bouquet, the tone, and the atmosphere, the creative element, that are the essence of true poetry. The terms Chiasmus, Parallelismus, Spannung, Motivierung, Einrahmung, and the like remind us of the terminology used by chemists to describe the elements into which they have separated the materials which make our physical life possible: they do not attempt to give the spiritual explanation of the life itself. Some day some poet-philosopher will do this for Homer, and he will gratefully use the results of

the German philological laboratory. For one of the secrets of the poet's charm lies hidden in the phenomena which the Germans label with the terms just mentioned. We imagine that the fundamental difference between Homer and all other great world poets will be found to consist in the *immediate* application, that is, without the intermediation of long literary development, of great creative and formative power to the simple storyteller's art and manner. The latter include above all else the repetition of familiar ideas and actions, and an ever-present regard for the economy of the listener's attention, especially by various uses of what Peters calls chiasmus. Aristarchus named it, in the one detail of style which he noticed, ἡ δεύτερον πρότερον ἀπάντησις (see the reviewer's discussion in *Harvard Studies in Classical Philology* 31 [1920], 39-62; summarized in *THE CLASSICAL WEEKLY* 15.39); Bougot uses the term Law of Affinity; others have referred to it in different ways. It is a kind of periodicity by which the thoughts and the attention of the listener are led from the known to the unknown and back again. If one will carefully watch the narrative of any famous raconteur, he will see what I mean. The only point to be noted is that Homer applies this principle to his narrative more than others do, and in a greater variety of ways.

To the manner of the simple teller of short and plain tales Homer adds numbers, rhythm, harmony. By numbers I mean due measure of material—episodes neatly constructed of parts nicely polished and built so as to permit of adjustment to the whole story; by rhythm, the alternation of high and low points, of contrasting action, scene and emotion, and of details of poetic ornament; and by harmony, the interplay of all the repeated and the new elements, the interweaving of manifold threads of the plot, the forward-looking and the backward reference, the consistency of the characters, and the cumulative force of the tale, which only the sustained power of poetic genius can give to almost unlimited poetic material of grand and noble character. Peters's 'construction lines', as I have called his equations, are only one illustration of this power of harmonization and rhythmizing; if one should start with another basis of analysis, one might reach a quite different conclusion. Furthermore, Peters uses in his schematic arrangements the repeated phrase and verse, forgetting, we think, that there may be another explanation for the repetition than the desire for symmetry. Granted the custom of using over and over again the same formula, there are two principles which govern its use: sameness of theme, and sameness of the poet's mood. One can easily note that in portions of the poem that are most continuous, that is, in the separate episodes, there are peculiarities of this kind. This is natural for any composer, especially if the making of the whole work lasts for years: the different parts of Gray's *Elegy*, for example, exhibit this influence of sameness of theme or of mood or of both. Yet it must be admitted that Peters's interpretation is possible, and at times, most probable.

The by-products of Peters's analysis are often ex-

ceedingly suggestive, for example, the characterization of Odysseus as the adjutant of Agamemnon, and the remark that Glaucus came rightly by his pessimistic view of life. The part played by the scepter in Book 2 is shown more clearly than we remember to have seen it set forth before. The author calls attention to the contrast between the meeting of Achilles and his mother in the first and in the last book, without, however, reminding us that the poet takes pains to give us an impression of the farewell connoted in the final meeting (24.141-142). We think, too, that, if Homer had been asked to mention the most important single combats of the Iliad, he would not have omitted the one between Sarpedon and Patroclus. In the voluminous notes large citations are made from German authors, but only one foreigner, Terret, is mentioned.

Peters's book will not be easy reading for anyone who does not know his Homer almost by heart. But students of Homer will find it most suggestive for reference to any passage which they are studying, and all lovers of the poet will be grateful to its author for pointing out from a new angle how Homer unites most subtly the element of abstract form with its momentary manifestations, all so different, thus reducing his poetic material to a pattern (to use Professor Mackail's figure) without lessening its movement and life.

UNIVERSITY OF VERMONT . SAMUEL E. BASSETT

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

V

Académie des Inscriptions et Belles Lettres.—1922, *Le Sens de Nepos dans Deux Inscriptions Latines de l'Île de Bretagne*, Joseph Loth; Constantin et le Dadouque d'Eleusis, Julien Baillet; Fouilles sur l'Emplacement d'une Basilique près de Douar-Ech-Chott à Carthage, R. P. Delattre.

Académie des Sciences Morales et Politiques—July-August, *L'Ideal Scientifique des Mathématiciens dans l'Antiquité et dans les Temps Modernes*.

L'Anthropologie—September, 1922, *Le Rôle des Fossiles en Mythologie*, M. Louis Siret [the writer holds that the accounts of monsters in various cosmogonies, e. g. those of Hesiod and Lucretius, are based on actual fossil remains; he also traces an interesting parallel between the act of Ge in refusing to permit her children to be born, and that of Cronos in swallowing his].

Bibliotheca Sacra—Jan., Plotinus in Human Thought, Stewart Means.

Göttingische Gelehrte Anzeigen—October-December, Review, by J. B. Hofmann, of Charles E. Bennett, *Syntax of Early Latin*, Volume 2, The Cases [unfavorable]; Review, by E. Hermann, of A. W. de Groot, *Die Anaptyxe im Lateinischen* [considered successful, on the whole, but as showing some errors in judgment].

Isis—April, 1922, Review, by L. Guinet, of P. ver Eecke, *Les Oeuvres Complètes d'Archimède* [called the first real translation of this author]; Review, by Walter Libby, of Friedrich Dannemann, *Plinius und seine Naturgeschichte in Ihrer Bedeutung für die Gegenwart* [a readable, indeed delightful volume, with passages well chosen]; Review, by George Sarton, of Sir Thomas Heath, *A History of Greek Mathematics* [said to be characterized by

perfect clearness of exposition, excellent order, and thoroughness].

Open Court—Jan., Lucretius on Death, T. V. Smith [a clear résumé, apparently intended for an audience unfamiliar with the subject].

Revue des Études Historiques—October-December, *La Succession de Septime Sévère et le Projet de Partage de l'Empire* [the author accepts as reliable the account by Herodian of a proposed division of the Empire between Caracalla and Geta, which paved the way for the division actually effected by Diocletian].

Revue Universitaire—Jan., *Le Latin et les Langues Vivantes*, Emile Renauld [an admirable article, in which the author dwells on the importance of prose composition, mentions the notably early and constantly growing good effects of the study of Latin on an industrious child, and dwells particularly on the point that, despite the ill-advised assertions of certain teachers that the main use of the study of Latin is to help teach French, the main purpose of the teachers of Latin should be to *teach Latin*, although, to be sure, the favorable influence incidentally exerted by the study of Latin on the formation of good French style is both enormous and unique. M. Renauld holds that, 'whatever method is followed for that purpose, we teach Latin in order that our students may know it, may know it as well as possible, if not to speak it—it is a "dead" language—, if not to write it—our classes no longer compose Latin verses or Latin dissertations—, at least to understand it, to appreciate it, to enjoy it in life'. Its values, like those of music or painting, are esthetic, intellectual and spiritual].

Scottish Geographical Magazine.—Jan., *The Isothermal Frontier of Ancient Cities*, Vaughan Cornish.

HUNTER COLLEGE,
NEW YORK CITY,

E. ADELAIDE HAHN

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

VI

America—April 22, 1922, *Latin in the Colleges*, P. E. Herbert.

Art and Archaeology—Feb., *The Colosseum Revisited*, W. N. Stearns; *The Resurrection of a World: Greek Tragedies and Roman Comedies in the Amphitheatres of Syracuse and Ostia*, Guido Calza; *Discoveries of Works of Art in Southern Italy, 1920-1921*, Salvatore Aurigemma; *The Archaeology of the Maltese Islands*, T. Zammit; *Excavations at Zygouries, Greece, 1921*, C. W. Blegen; *American School at Athens Notes* [comments on the plan of the Gennadeion, the new building to be erected at Athens, in connection with the American School of Classical Studies there, to house the Gennadius Library. For the latter see THE CLASSICAL WEEKLY 15.208, 16.167].—March, *The Vassar College Psyche Tapestries*, Elizabeth Hazleton Haight [10 illustrations]; *Relief from the Themistoclean Wall at Athens*, Walter Woodburn Hyde [6 illustrations].

Bibliographical Society of America, Vol. XV, Part 2 (1921)—Bibliographical Notes on the Fables of Avianus, W. A. Oldfather.

Educational Review—Feb., 1922, *The Values in the Study of the Classics and Why They Are Sometimes Not Realized*, Frank P. Graves.

High School Journal (North Carolina)—Jan., *Latin Tests for High Schools*, Harry F. Latshaw; *Why Study Latin?*, W. A. Pickens.

Howard University Record—March, *The Question of the Origin of the Roman Satire*, George M. Lightfoot.

Kentucky High School Quarterly—Jan., 1922, What are Greek and Latin Good For?, George Ragland.

Metropolitan Museum of Art, Bulletin of—Feb., A Greek Bronze Torso, G. M. A. R. (ichter) [illustrated].—March, Classical Bronzes: Recent Accessions, G. M. A. R. (ichter) [7 illustrations].—April, A Greek Bronze Horse, G. M. A. R. [5 illustrations. Miss Richter describes this newly purchased statuette, which is about 16 inches in height by 14 inches in length, as "without doubt artistically the most important single object in our classical collection. . ."].

The Monist—Jan., The Natural State of Man: An Historical Résumé, Harry Elmer Barnes [Professor Barnes is dealing with the problem of the state of man before the development of civilized society and the political organization of mankind. He devotes five pages to a discussion of Classical Theories of the State of Man. He is concerned here, of course, especially with the tradition of a decline from a Golden Age].

National Geographic Magazine—Feb., Daily Life in Calabria [16 illustrations in duotone; no letterpress].

Open Court—Feb., Some Phases of the Social and Political Theory of Patristic Christianity, Harry Elmer Barnes; Lucretius, Robert Louis Burgess [a poem].

School and Society—Feb. 10, The Influence of First-year Latin upon Ability to Read English, Edward L. Thorndike [". . . the superior gain for the Latins for the whole year is found to be 1.81, and for the first half year to be 1.95. . . It thus appears that whatever caused the superior gains of the Latins was a feature of the first half-year". Professor Thorndike concluded that we must "leave the search for an explanation to be renewed when further data are available"].

Teachers College Record—Sept., Bibliography of Tests for Use in High Schools.

Le Vie d'Italia—Jan., Ostia, Emporio Commerciale dell' Impero di Roma, Guido Calza [an article of eight pages, with eight illustrations].

Washington University Studies: Vol. X, Humanistic Series, No. 1, pp. 3-102—Oct., Northern Parallels to the Death of Pan, Archer Taylor [the author, Associate Professor of German at Washington University, gives northern parallels to the story told by Plutarch, De Defectu Oraculorum 17. The author concludes that "the voice of loud lament in these northern stories is an hallucination, an auditory illusion, and not a myth relating to the spirits of vegetation"].

Yale Literary Magazine—Nov., Leader, Robert C. Bates [an argument in support of the Classics as the best possible training for an undergraduate College student].

C. K.

CLASSICAL SECTION NEW YORK STATE TEACHERS ASSOCIATION

Since its meeting in Syracuse last November, the Classical Section of the New York State Teachers Association has been chiefly concerned with the organization of the courses under the Classical Reading League, and with the new departure of offering State credit for reading courses in Latin and Greek, done not in College or University, but according to the plan outlined below. The courses under the Reading League are, this year, in charge of the Classical Departments of Syracuse University. Outlines have been mailed. Copies may be had of the undersigned, or of Mr. Joseph P. Behm, Central High School, Syracuse, New York, President of the Section.

The credit-plan is in charge of a Special Committee, consisting of three College professors, Mr. Behm (ex officio), and the official of the New York State Department of Education known as the Specialist in Ancient Languages. The Committee purposes to offer courses each year as follows: in Latin, Cicero, Vergil, another Latin poet, another Latin prose author, biographies of Caesar and Cicero (one course), in Greek, First Year, Second Year (Anabasis), Third Year (Iliad).

The amount to be covered in each reading course will be 100 Teubner pages. Each course will be in charge of a College professor, who will outline the course, set the examinations, read the answer-books, and be ready to help candidates by answering questions during the period of study.

The University of the State of New York ("The Regents") will print and distribute papers and books, collect books, etc. The examinations will be held only in June, the first in June, 1924.

A fee of ten dollars per course will be charged. When four courses shall have been completed, the State Department of Education will issue a certificate of proficiency.

After September 1, 1923, full information can be had from the Chairman of the Committee, Professor D. B. Durham, Hamilton College, Clinton, New York.

HIGH SCHOOL, BATAVIA NEW YORK, MYRTA E. HUNN, Secretary

THE PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies held its annual open meeting at Houston Hall, University of Pennsylvania, on the evening of March 8. The evening was devoted to a Symposium on the Cultural Element in Education. Dr. Edwin C. Broome, Superintendent of Public Schools, expressed his belief that education should be adapted to the capacity of those who were to be educated. He would restrict a liberal education to those capable of profiting by it. A Superintendent, said he, is of necessity a pragmatist. Dr. Robert Mark Wenley, Professor of Philosophy at the University of Michigan, in an eloquent and scholarly address, traced the origin and the growth of the various causes that have contributed to the present day demand for a materialistic education and to the elimination of individuality among our citizens. Miss Una Ellis Fermor, a visitor from England, advised us of the march of materialism abroad and called for a martyr to prove the superiority of the spiritual to the material. Dr. Frank Aydelotte, President of Swarthmore College, gave a more optimistic demonstration of the generous cultural element in an engineering education.

The following officers were elected for the next year: President, Professor Edward H. Heffner, University of Pennsylvania; Vice-Presidents, Dr. Francis B. Brandt, Dean Ethel H. Brewster; Treasurer, Miss Ruth B. Hoffsten; Secretary, Dr. Wilton W. Blancké. SOUTH PHILADELPHIA HIGH SCHOOL FOR BOYS, WILTON W. BLANCHE, Secretary

THE PROPER AIM OF THE TEACHING OF LATIN

I was much pleased with the paper by Miss Waites, entitled Latin an End in Itself, THE CLASSICAL WEEKLY 16.134. I should like to second, warmly, every word she says, especially the remark that most of the so-called 'aims' in the study of Latin as listed in the questionnaires sent out, last November, to the members of The Classical Association of the Atlantic States, in advance of the Wilmington meeting, are not aims at all, but merely by-products of the study of Latin if it is

properly taught. Conceivably some of these by-products might, with justice, be emphasized with children who can study Latin only one or two years, or, let us say, with a class of girls studying to be stenographers and wishing to improve their English. But even here there would be great danger of imitating the dog with the bone who saw his reflection in the water—namely, dropping the real thing for an unreality. Furthermore, the by-product would not be produced unless a real, even if limited, knowledge of Latin had been acquired. It seems to me that, if many teachers are going to weigh, say, the value of Latin for English literature as the chief 'aim' in studying Latin, we are going to get some odd results out of this investigation. I have too much confidence, however, in the good sense of the average Latin teacher to believe that many will take this attitude. Good teaching will take care of that 'aim' and all the other legitimate aims. The chief aim of studying Latin is the study of Latin. If the student gets hold of the language and through it a good start towards the appreciation of the literature and the life back of it, he will thereby acquire the other things. The study of Latin is in fact a sort of a prize-package, but the student will never get the whole package if he tries merely for a handful of the popcorn!

BYRN MAWR COLLEGE

ARTHUR L. WHEELER

The reader should put beside Professor Wheeler's remarks the abstract of the article by M. Emile Renaud, *Le Latin et les Langues Vivantes*, which appeared in the *Revue Universitaire*, in January last. In *THE CLASSICAL WEEKLY* 16.206, under the caption *Classical Articles in Non-Classical Periodicals*, Miss Hahn gives an abstract of this important article.

C. K.

ON QUESTIONNAIRES

Many will be interested in an extract from a letter which came to me recently. The writer is thoroughly familiar with the educational situation in this country. For good reasons the writer's name is not attached to the quotation, but, that the settled policy of *THE CLASSICAL WEEKLY* may be followed—that there shall always be some one who can be held responsible for the things said—I accept as my own the views set forth in the following extract:

"...surveys, tests, and questionnaires... seem to me to do an enormous amount of harm. They are side-tracking a great number of people from the all-important work of teaching. Every test is based upon the individuality of its author and therefore is to my mind no better than any other test and the best test of all is that which the teacher of the class gives. The pedagogic world seems to have gone crazy on this so-called scientific method; they send out a few thousand questionnaires and tabulate a lot of results and then make up some new-fangled language and begot the minds of the people whom these tests are supposed to help. At every big teachers' convention there is a new crop of words and that is about all. Now they have trotted out 'prognostic' and 'diagnostic' and they think they have made a great discovery. I wonder if Mark Hopkins on his log did not test his companion prognostically and diagnostically. At the <recent> Cleveland meeting of the National Education Association the new slogan was 'Extra-Curricular Activities', and you ought to have heard the people roll out the phrase, just as if they had not always had them from the days of the first school".

C. K.

MR. W. A. PICKENS ON WHY STUDY LATIN?

In the American Classical League's recent questionnaire concerning objectives, content, and methods in the teaching of Latin, there appears, among the list of objectives, "Increased ability to learn other foreign languages". The validity of this objective in Latin study is well set forth in an article entitled *Why Study Latin?*, in the *High School Journal* 6.20-21 (January, 1923). This journal is published by the School of Education, University of North Carolina). The article, by Mr. W. A. Pickens, of the Spanish Department of the University, has greater significance because it comes from a teacher of modern foreign languages.

The members of the Spanish Department of the University of North Carolina, suspecting that deficiency in modern foreign languages was influenced by lack of preparation in Latin, last fall set about the compilation of data as to the foreign language preparation which their students had received in High School. These data enabled them to classify their students as (1) Those who had had four years of Latin, 63; (2) Those who had had four years of Latin and two years of a modern foreign language, 62; (3) Those who had had a modern foreign language for one or two years, 128; (4) Those who had had no foreign language preparation at all, 17. At the end of the term the grades of all these students were averaged according to the grading-system employed at the University (1, Excellent; 2, Very Good; 3, Fair; 4, Passing; 5, Conditioned; 6, Complete Failure), with the following results: Average, 3.62; Class 1, 3.51; Class 2, 2.24; Class 3, 3.90; Class 4, 5.00. Of the seventeen students who began the study of Spanish without previous instruction in a foreign language, nine gave up before the end of the term; of the eight who took the examination, four failed completely, four received the grade of 4. The average grade was figured after excluding those who had been dropped. Mr. Pickens points out that

"...the student with a background of four years of Latin stands an infinitely better chance of succeeding in Spanish than does he who has had no foreign language preparation at all. And he also appears to be better prepared than the one having two years of a modern foreign language besides Spanish. The difference between the Class 1 average, 3.51, and the Class 3 average, 3.90, does not look so convincing; but, when one considers that about three and a half times as many students received a 6 in Class 3 as did those in Class

1, the distinction can be more readily appreciated". The ideal situation is, obviously, most nearly met in those who have had four years of Latin and two of some modern foreign language.

Mr. Pickens states that it is now possible to obtain an A. B. in all the larger Colleges in his State without taking Latin. He adds that at least ninety per cent of the students entering from High School do not continue Latin in College; yet every College student must have at least one year of a foreign modern language, in some cases two if he does not elect Greek and Latin. He continues thus:

"...The direct 'utility', then, of Latin lies in the excellent preparation it affords for a modern foreign language, especially the Romance languages—French, Spanish, and Italian. If the High School teachers of the State would interest themselves in indicating to their stubborn Latin pupils the similarity in the syntax, inflections, and general grammatical principles of Latin and those of its modern language descendants, the 'immediate utility' of the seemingly dead language might be grasped and result in a revival of the classics in a more modern sense".

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H. B. ASH